

A SERMON

PREACHED IN S^t MARIES

Church in Oxford, March xxiv. MDCX.

at the solemnizing of the happy in-

auguration of our gracious sove-

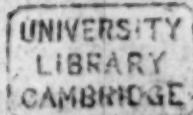
raigne KING JAMES.

WHEREIN IS PROVED THAT KINGS DOE
hold their kingdoms immediately from God.

By

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Fellow of Corpus Christi College.



At Oxford,

Printed by Joseph Barnes. 1611.



TO THE RIGHT REVEREND
FATHER IN GOD, Iohn, BY
THE DIVINE PROVIDENCE,
LORD BISHOP OF LONDON.

KIng Salomon, one of wisdomes
offspring, (*Right Reverend Fa-
ther*) hath said, *All rivers goe into
the Sea*. Some thinke they doe
it to doe their *homage*, and pay
tribute to that place, frō whence
they receiued their beginning. May this little *Ser-
mon* imitate those rivers, it is all it careth for. It
had beginning from your *Lordship*, when the
fourth time you worthily bore the highest office
in our Vniversitie. For your request (even then a
commaund to me) gaue it being. It now returns
as *homager* and *tributarie* to your *Lordship*, and is
glad that it seeth the light through your favora-
ble countenance. God almightie enlarge his
graces vpon your *Lordship*, and fill you with his
A 2 strength

strength, that the Church of Christ here long en-
ioying you, may reioice to see the pride of many
her enimies through you abated. *From my study*
in Corpus Christi College. Septemb. 9. 1611.

Your Lordships, in all duty and service
to be commaunded,

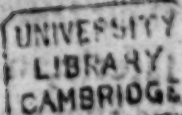
SEBASTIAN BENEFIELD.





Psal. 121. Ver. 6.

Thou hast set him as blessings for ever.



King takes vpon him his Subiects person, to sing an *imium*, a victoriall song, a gratulatorie song, a song of thanksgiving for the manifold blessings derived from heaven by the King vpon the Subiect. This King was *David*: his Subiects *the people of Israell*: his Song *this Psalme*: the Blessings *perpetuall*.

Iob, for his seaven sonnes, when their feasting daies were, did early ^a every day offer seaven Holocaustes, so many burnt offerings; for he thought, *It may be, that my sonnes haue sinned, and blasphemed God in their hearts*: and might not *David* for his subiects offer vp his sacrifices, ^b *vitulos labiorum*, the sacrifices of praise & thanksgiving vpon the like thought? *It may be that my people haue sinned through their vnthankfulnesse against God*. God through my government hath plentifully powred vpon my people his blessings: it may be, that now waxen fat, they regard him not to giue him thanks; therefore will I for them offer vnto him the sacrifice of praise. ^a *Iob. 1. 5.* ^b *Hos. 14. 3.*

That *Sacrifice* was this *Psalme*. A psalme to bee vnderstood not only of the *civill Magistrate*, as some affirme; nor only of *Christ*, as others; but of the *civill Magistrate*, with reference to *Christ*. *David* was a type of *Christ*, and

his kingdome of Christs kingdome; his victories were but *Preludia*, as preambles or fore-runners of Christs victories. Therefore speaking of *David*, wee must ever haue an eye to Christ. And, as this people here acknowledgeth for their *temporall estate*, that the safetie of their king, was their safetie, and common ioy; so must it be acknowledged by vs, that vpon the victories of our head *Christ*, and his exaltation, dependeth our *spirituall wellfare*. Christs victories over sinne, death, and hell, are our victories, and haue freed vs from the curse of the Law; his resurrection is a cause of ours; his exaltation is our ioy.

This Psalm thus vnderstood (of *David* with reference to Christ, yet primarilie of *David*) hath 2. general partes. One is *Ἀποθέσις*, an *Enumeration* of those many blessings, wherewith God had blessed *David*; and this part is continued for the first seaven verses.

The other is *ἑξομολογησις*; a *confession*, or *acknowledgement* of the power of God, whereby he dissipateth, and bringeth to naught the counsells of the wicked. Let the wicked assisted with all the powers of hell, band themselues together to doe harme to the Lordes annointed; they shall find that there is a God, *ⁱ Qui dat salutem regibus*, That giueth deliverance vnto kings, and rescueth *David* his servant from the hurtfull and cruell sword. The right hand of the Lord shall find them out, and make them like a fierie oven in the time of his anger. This confession of *David*s people beginning at the eighth verse, is concluded with an Epiphoneme in the 13. *Be thou exalted, O Lord in thy strength*, so will we sing and praise thy power.

* Psal. 144. 10.

Returne we to the *Enumeration* of the blessings wherewith God had blessed *David*; and wee shall behold the king *ⁱ filled with blessings* from the Lord. He was filled with ioy

ⁱ Deut. 33. 23

ioy of heart for the *strength and salvation* of God, *vers. 1.* Whatsoever his *hears* could wish, or *lippes* request, that was graunted him, *v. 2.* Hee was prevented with *liberall blessings*, *v. 3.* A *crowne of pure Gold* was set vpon his head, *v. 4.* *Life* was given him, a long life, *v. 4.* *Glory, dignitie, & honour* in despite of his foes, were heaped on him, *v. 5.* Hee was appointed for *blessings* vnto his people, *v. 6.* and was made glad with the *ioy of the countenance* of the Lord, *cod.* And why was *David* thus filled with blessings from the Lord? Was it for any merit of his own? No. The 7 verse will tell vs why it was. It was for the sure trust & confidence he had in God and his mercies. *Because the king trusteth in the Lord, and in the mercie of the most high, he shall not slide.*

Out of this abundance of blessings, first settled vpon K. *Dauids* head, & thence like *Aarons* ointment descending, *° Psal. 133. 2.* and sending forth sweet odoures of peace and prosperitie to the lowest of his people, much might be brought to fit *this daies Solemnitie.* *This day* hath God given vs opportunitie of meeting now the eighth time to celebrate it, to the glory of his holy name, to the honour of our religious *Soveraigne*, and to the comfort of his loiall subiects. To which purpose out of *Dauids* store of blessings, I haue made choise of that which is in the former part of the sixt verse, *Thou hast set him as blessings for ever.*

The words you may call *Dauids exaltation.* I obserue in them 4. Circumstances. The 1. is the *authour* of this *exaltation*; God. The 2. the *exaltation* it selfe; *David* appointed king over *Israell.* The 3. the *ende* of the *exaltation*; *Blessings* to his people. The 4. the *continuance* of the blessings; *For ever.*

Thou hast set him as blessings for ever.] *Thou*; there is the *authour.* *Hast set him*; there is the *exaltation.* *As blessings*; there

there is the ende. *For ever*; there is the continuance.

I will with all the speede I may, passe through these circumstances, that I may speake somewhat to the generall doctrine issuing hence; namely, that *kings hold their kingdomes immediately from God*. Whereof when I shall haue made some vse, it wilbe time to conclude. Till then I commend my selfe to God his gracious assistance, and your Christian patience.

Thou hast set him as blessings for ever. The first circumstance is the *autor of Davids exaltation*. The autor is God called in the first verse of this Psalme by his honourablest title, *Iehovah, God*! *Excedit supereminencia diuinitatis uisitati eloquij facultatem*, saith S. Austin de Trinitate, lib. 7. ca. 4. The supereminency of the Deity passeth mans vtterance; and therfore it is immediatly added, *Meliùs cogitatur quàm dicitur*; we can better thinke then speake of God. Yet whē we consult with our deepest thoughts, we come short of apprehending that *incomprehensible Maiestie*. That of S. ^f *Hilarie* is as true as vulgar, *Certè hoc est Deus, quod & cum dicitur, non potest dici; cum aestimatur, non potest aestimari; cum comparatur, non potest comparari; cum definitur, ipse suā definitione crescit*. Out of doubt, whosoever shall goe about to search into the secrets and essence of the will of God, *opprimetur à gloriâ*, and feare and shame shalbe his covering.

To such curious searchers, who to get themselues a name aboue their neighbours, wil seeme to be Gods counsellours, I commend the wise advise of *Sirachs sonne*, c. 3. ver. 22. *Seeke not out the things that are too hard for thee, neither search the things rashly, which are too mighty for thee; but what God hath commanded thee, thinke vpon that with reverence, and be not curious in many of his workes; for it is not neede-*

^f Lib. de patris & filij unitate, if that booke be S. Hilaries.

^g Prov. 25. 28.

needfull for thee to see with thine eies the things that are secret. Such curiosity may further be suppressed by that of *Elihu*, Job. 36. 26. Behold, God is excellent, and we know him not: and by that of *Jeremy*, cap. 32. 19. as the vulgar Latine makes him speake, *Incomprehensibilis cogitatu, our thoughts comprehend him not*: and by that of *S. Paul*, Rom. 11. 33. *Ανεξήκωτος αὐτοῦ αὐτῶν*; his waies are past finding out.

Wherefore that we be not *illicite curiosi*, more curious then meete is, abstaine we from searching into such secrets as God hath reserved vnto himselfe; yet that we be not *damnabiliter ingrati*, as *S.^h Ambrose* speaketh, condemned for ingratitude, let vs vse our best diligence to vnderstand what God hath revealed of himselfe. For howsoever the secret things belong to the Lord our God, yet the things revealed belong vnto vs and our children for ever. Witnesse the word of Truth, Deut. 29. 29.

It is revealed of God, the Father, Sonne, & holy Ghost, who is ⁱ *unus atq; trinus*, as *S. Austin* styles him, *unus natura, trinus in personis*, a Trinitie in Unitie, and a Unitie in Trinitie; that he is a ^k God of Gods, and Lord of Lords; a God most ^l wonderfull, very ^m great, mighty, & terrible; a God that ⁿ cannot be expressed by word, nor concealed by thought; ^o of whom all the Angells in heaven do stand in feare, whom all Dominations and Thrones doe adore, at whose presence all powers doe shake. A God in greatnesse infinite, in goodnesse Sovereaigne, in wisdom wonderfull, in power almightie, in counsels terrible, in iudgements righteous, in cogitations secret, in workes holy, in mercie rich, in promise true, alway the same; eternall, everlasting, immortall, vnchangeable. Thus haue yee the author of *Dauids exaltation*. The exaltation it selfe followeth.

Thou hast set him blessings for ever, The Greeke bookes haue

B

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^h De vocati-
on. Gentium
lib. 1. c. 7.

ⁱ Chemnit.
Loc. Theol.
part. 1. cap. 3.
pag. 62.

^k Deut. 10. 17
^l Eccus. 43. 29
^m Deut. 10. 17
ⁿ Eccus. 43.
31.

^o August. Soli
loq. cap. 24.

would wish all good to your friend, you should say, *so God doe to thee as he hath done to such a one.* So did Isaac say to Jacob, *Gen. 28. 4. God all sufficiēt blesse thee, make thee to encrease, multiplie thee, and giue thee the blessing of Abraham. God giue thee the blessing of Abraham;* as hee blessed Abraham, so blesse he thee. According to this exposition, these words, *Posuisti eum in benedictiones*, doe carrie this sense, that such was the happy and prosperous estate of king David, *ut sub nom. ne eius vota concipiantur*, as if praying for our King, we should say, *God giue vnto him the blessings of David.*

A second exposition followeth; *Poni, Dari, Esse in benedictionem*, may be said of one, who is full and aboundeth with so greate plentie of all good things, that God may seeme to haue beene willing to poure out at once all his beneficence vpon him. Turne your eies which way you will, and behold that man, you shall see nothing but as it were a mirrour of Gods bountie very liberally powred out. To this sence it is said of Christ his flocke, *Ezech. 34. 26. I will set them as a blessing eue round about my mountaine. Ponā eas benedictionem*: the abstract is put for the cōcrete. *I will set them as a blessing*, that is, *I will make the blessed.* *Eesai 39. 24.* it is said of Israel, that *it shall be a blessing*; and there the abstract is for the Concrete. It is Iansenius his observation, *Israel erit benedictio*, id est, *erit benedictus, vel benedictione plenus*: which construction of his well sorteth with the verse following, *v. 25.* where it is further added of the same Israel, *The Lord of hosts shall blesse it, saying, Blessed be my people.* According to this exposition, these words, *Posuisti eum benedictiones*, doe carrie this sence; God hath so appointed David, that he may be perpetually blessed, both in respect of God who endoweth him with immortalitie, and also in respect of men, of whom hee shall for ever bee praised.

In paraph. in
Psal. 20.

There is a third exposition; *Poni, Dari, or, Esse in benedictionem*, may be said of one, who is blessed not only in himselfe, but is made also a blessing vnto others, by whome others also are blessed, and so account themselves. To this sense God saith vnto Abraham *Gen. 12.2. Thou shalt bee a blessing*; that is, thou shalt be not only blessed thy selfe, but by thee shall others also be blessed: for so it followeth, *v. 3 I will blesse them that blesse thee, and in thee shall all families of the earth be blessed.* According to this exposition, those words, *Posuisti eum benedictiones*, doe carrie this sense; God tooke David from a poore and meane estate, from a shepherds life, from following ewes great with young, *Psal. 78.70.71.* and exalted him to be king over Israel, and placed him in that throne for this ende, that he might be for blessings to Israel his people. The ende then of *Dauids exaltation*, is blessings to his people, and it was my third circumstance.

Thou hast put him blessings] Blessings, not *vulgar*, as the 70 haue it, nor *Benedictionem* as the vulgar, a *Blessing*, but *ברכות* blessings, in the plurall number, to note the wonderfull abundance of Gods graces bestowed vpon the people through the king. The blessings bestowed vpon Israell through *David*, may bee reduced to three heads; one is the worship of God reconstituted in its puritie. 2. Deliverance from forraine enimies. 3. The restitution of iudgement and iustice. The worship of God was reconstituted in its puritie when David brought the arke of the Lord from the house of *Obed-edom* the *Gittite*, into the citie of David, *2.Sam.6.12.*

The deliverance from forreine euimies was wrought when *David* smote *Aram*, and *Moab*, and the childre of *Ammon*, and *Edom*, and the *Philistines*, and *Amalec*, and *Hadade-*

zer the sonne of Rehob king of Zobah, and tooke from out their hand *the bridle of bondage*, 2. Sam. 8. 1.

That iudgement and iustice were restored by him, its not obscurely delivered, 2. Sam. 8. 15. where it is said that *David reigned ouer all Israell, and executed iudgment and iustice to all his people*. In these three heads consisteth the office of a good and godly King. Giue such a King, a King that shall promote the worship of God according to the word of truth; that shall bee victorious over all his enemies, that shall maintaine his subiects through iudgement and iustice, in peace and tranquillitie: Giue such a king (such a king you enjoy) and he shal be a parallel for our David here, and may as well bee said *Poni à Deo in benedictiones*, to be placed by God in his throne for this ende, that he may be for blessings to vs his people, and that *לעל* for ever, which is the continuance of the ende, and my last circumstance.

Thou hast set him blessings for ever. לעל. In the Arke of Noe it is rendred *eternitati*, or, *in aeternum*; in the 70 *אין עולם*; in the vulgar Latine, *in seculum seculi*, for ever. Some take it to signifie for a long season, as Psal. 18. 50. *Great deliverances god giveth unto his king, and sheweth mercy to his annointed, even to David, and to his seed, for ever. For ever*, that is, faith an expositour, for a long time, if you refer the words to David and his posteritie; but if you referre them to Christ, and those that appertain to him, then it is put for all eternity. So here, *Thou hast set him blessings for ever*: vnderstand these words to be spoken of Christ, and, *For ever*, is, *For all eternitie*; vnderstand them to bee spoken of David, and, *For ever*, is, *For a long season*. I haue hitherto expounded these words as they are applicable to David; and accordingly doe take this last word *לעל*, *For ever*.

Wilcox in
Psal. 21. 6.

Ephes. 1. 19.

David was à Deo positus in benedictiones: he was set for blessings vnto his people. Blessings temporall and spirituall: temporall, as deliverance from forreine enimies, and the execution of iudgement and iustice for the peace, & quiet of his people: and spirituall, as the reestablisning of the true worship of God, whereby his people might become Citizens of the Saints and of the household of God. In respect of the former, *For ever*, is for a long season, for Davids life time, which was Davids Ever; ever, whilest he swaied the scepter of Israel. In respect of the latter, *For ever*, is for all eternitie; for spirituall blessings continue after this life; *even for ever.*

Thus haue I past over my foure circumstances; the author of Davids exaltation, which was God; the exaltation it selfe, David placed in the throne of Israel; the end of his exaltation, that he might be for blessings to his people; and the continuance of this end, *For ever.*

Was God the author of Davids exaltation? Did he appoint him to be king over Israel? Hence then ariseth this doctrine which before I promised to speake vnto, *Kings doe hold their kingdomes immediatly from God.*

A truth so vnmoveably grounded vpon the word of truth, that it is strange it should bee controverted. The proofes of scripture that do concerne it, are either generall or particular.

A generall prooffe we haue Rom. 13. In the first verse it is said, *αἱ ἐξουσίαι ἐκ τῆς θεοῦ*, The powers that be, are ordained of God. Therefore the power of a king; of whom it is twise saide, ver. 5. that he is *θεοῦ πρέσβυτος*, Gods minister; gods lieutenent, for thy wealth if thou do well; for vengeance, if ill. The like prooffe may be taken from Daniel 2. 21. where not only the taking away of kings, but also the setting of them

up.

vp, is avowed to be gods owne worke. The voice of wisdom crieth alowd, Prov. 8.15, 16. *By me kings raigne, and Princes decree iustice; by me Princes rule and the nobles, and all the iudges of the earth.* These proofes were generall.

The particular do consist in God his immediate designement of diverse vnto kingdomes. Of Saul, 1. Sam. 10. 1. Samuel tooke a vial of oile, and powred it vpon Sauls head, and kissed him, and said; Hath not the Lord annointed thee to be gouernour over his inheritance? Of Hazael, and Iehu, 1. Kings, 19. 15, 16. The Lord said vnto Elias; Go annoint Hazael king over Aram, and Iehu the sonne of Nimshi shalt thou annoint king over Israel. Of Nabuchodonosor, Dan. 2. 37. O king, saith Daniel, thou art a king of kings; for the God of heauen hath given thee a kingdome. Of Salomon, 2. Chron. 8. 9. The Queene of Sheba saith vnto him, Blessed be the Lord thy God which loved thee to set thee on his throne as king. And to omit others, of David in my text, of whom it is also specially said, 1. Chron. 28. 4. That God did choose him, and delighted in him to make him king over Israel: and ver. 3. Psal. 21. that the Lorde did set a crowne of pure gold vpon his head. These proofes generall or particular, standing vpon so soveraigne autoritie, as Gods word is of, doe make good my propounded doctrine, namely, that kings do hold their kingdomes immediatly from God. Whereto I doubt not but I haue your full assent.

What neede then is there of any further insisting vpon this point? Surely none; were there not a generation of men, bearing in their foreheads the stampe of Christians, that cannot brooke any prooffe taken out of Scripture for the maintenance of any doctrine that may distast the bishop of Rome, or want his allowance. Tel such that
by

by scripture it is plaine that *kings hold their kingdomes immediately frō God*; their reply wilbe; what tel you vs of *scripture*? Set aside the authority of the *Church*, the autoritie of the *Pope*, & we take scripture to be no better thē a ^q doubtful, *uncertaine, and leaden rule*; then a ^r matter of debate; then a ^s booke of discord; then a poore ^t kind of element; then a ^u dub iudge; then a ^x dead inke; then a ^y inken diuinity; then a ^z nose of wax; then a ^a *Æsops fables*. Impious wretches: had they not wiped all shame from their faces, they would uever haue laid such load of disgraces vpon Gods holy worde. Their Cardinall *Hosius* staies not here; he proceedes a degree farther. He coines a distinction of scripture, *as it is v- sed by themselves*, whom they call Catholikes, and *as by vs*, whom they call Heretikes. His words are in the end of his third booke against *Brentius* his *Prolegomena*. The scripture, *quomodo profertur à Catholicis, verbum est Dei; quomodo profertur ab hereticis, verbum est diaboli*: as it is alleadged by vs, so must it bee *forsooth* the word of the Devill; but as by them, so only shall it be the word of God.

Upon this ground and distinction of theirs, I doubt not but that blasphemous ^b *Dorhoff*, hath made an alteration in the beginning of our *Creede*, and in steede of, *Credo in Deum, patrem omnipotentem, creatorem cæli & terra*, hath substituted, *Credo in Diabolum, carnificem, orci potentem, corruptorem cæli & terra*. For if scripture alleaged by vs, be *verbum Diaboli*, what is our beliefe? What our religion?

You see of what validitie proofes drawne by vs from holy Scriptures for the confutation of any popish point, are in the estimation of some Papists. They hold vs for *Heretikes*; and consequently *the sense of scripture* which we bring, to be no *sense of scripture*.

Hence is it that the Author of the short Narration,
how

^q Colloquium
Wormat. apud
Lubbert. de
princip. lib. 1.
cap. 5.

^r Colloq. Ra-
tison. Rung-
qu. 2.

^t Colloq.
Wormat. vbi
supra.

^s Hosius de
expressio Dei
verbo.

^u Pighius cō-
trov. 3. de Ec-
clesia.

^x Ludov. Ca-
non. Lateran.
^y Eckius.

^z Pighius ^a Hi-
erat. 1. 3. c. 3.

^a Hosius,
Gretser. &c.

^b Apodix. 1.
Theol. 8. p. 131

how *Henrie* the iv. (late king of France and Navarre, sent his Embassadours to Pope *Clement* the vii. for absolution from his *heresie*, tels vs, that though some doe mainetaine the king to hold his kingdome immediately from God, yet that at Rome this is accounted a very ridiculous matter. It is evident to be so by *Cardinall Bellarmine*, who in his first booke de *Romano Pontifice*, cap. 7. parag. *Postremo*, distinguishing betweene secular and ecclesiasticall soveraignty, affirmeth that the Ecclesiasticall is à solo Deo, & de iure divino, from God alone, and by the law of God; but the secular is from mans institution, and de iure gentium, by the law of nations. If we marke the antithesis, and opposition betweene the lawe of God & the law of nations, as also between the soveraignties Ecclesiasticall, and secular, we must needs acknowledge it for *Bellarmines* opinion, that kings holde not their kingdomes immediatly from God. This his opiniõ is more clearly set downe in his booke de *Clericis*, cap. 28. parag. *Ad confirmationem*. His expresse words there are; *Regna non sunt de iure divino, sed de iure gentium, & proinde mutabilia sunt*. Kingdomes are not by Gods law, but by the law of nations, and therefore are changeable; wherevpon dependeth his treasonable doctrine delivered in his fift booke de *Rom. Pontif.* cap. 8. where among other things, *Parag. Præterea*, he affirmeth, that not only *Princeps Episcoporum*, the Pope, but *Episcopus quilibet*, every Bishop, though but the Popes vassall, may vse temporall power over kings; and inforce them to make lawes, yea and for some causes depose them too, as appeareth by the precedents of that chapter. But this and other like proditorious assertions there, and elsewhere broached, and defended by *Bellarmine*, & others of that faction vpon this ground, That kings do not holde their kingdomes immediately from God, I now let passe.

• Ad utilitatē

gentiliū ter-
renū regnū
positum est

Deo, sed non

à diabolo, &c.

• Christianus

nullus est ho-

stis, nedū Im-

peratoris;

quem sciens

à deo suo cō-

stitui, necesse

est ut & ipsū

diligat & re-

veretur, &

honoret, &

salvum velis

cum toto Ro-

mano Impe-

rio quousque

seculum sta-

bit.-- Colim⁹

ergo & Impe-

ratorē sic,

quomodo &

nobis licet &

ipsi expedit,

ut hominem à Deo secundum, & quicquid est, à Deo consecutum, & solo Deo minorem.

Hoc & ipse volet. Sic enim omnibus major est, dum solo vero deo minor est. Et Apologēt.

cont. gent. cap. 30. Sciunt [Imperatores] quis illis dederit imperium, sciunt quā homines,

quis & animam. Sentiunt enim Deum esse solum, in cuius solius potestate sunt, à quo sunt

secundi, post quem primi, ante omnes & super omnes deos. Quid-ni? Cum super omnes

homines qui ubiq; vivunt, & mortuis antistat. • Super Imperatorem non[est] nisi so-

lus Deus qui fecit Imperatorem. • Læsus est [Imperator] qui non habet parem ullum

super terram, summitas & caput omnium super terram hominum. • Cap. 4. Qui tenen-

tur legibus, audēt suū negare peccatum, dedignantur rogare indulgentiam, quam pe-

tebat [Rex David] qui nullis legibus tenebatur humanis, & ibid. cap. 10. Rex utique erat,

nullis ipse legibus tenebatur, quia liberi sunt reges à vinculis delictorum. Neq; enim ul-

lis ad pœnam vocantur legibus tuti imperij potestate. Homini ergo non peccavit cui non

tenebatur obnoxius. • Deus igitur ille felicitatis autor & dator, quia solus est verus

Deus; ipse dat regna terrena & bonis & malis, &c. • Lib. 2. cap. 100. indict. 11. *Mauritio*

Augusto; Ego verò hæc Dominis meis loquens, quid sum nisi pulvis & vermis. Sed tamē

quia contra autorem omnium Deum hanc intendere constitutionem sentio, Dominis ta-

cere non possum. Ad hoc enim potestas super omnes homines Dominorum meorum pie-

tati cœlitus data est, ut qui bona appetunt adjuventur, &c.

The immediate dependencie of kings, and their king-
domes vpon God (howsoever at Rome it be ridiculously
entertained) hath already bin prooved, and warranted suf-
ficiently to such as do belecue the scriptures. Unbelevers
I much heede not. Yet if any will that the authority of the
ancient fathers be produced, let such know that ^a *Irenæus*
in his 5. booke *aduersus hæreses*, & ^b *Tertullian* in the 2. cap.
of his booke to *Scapula*, & ^c *Optatus* in his 3. booke against
Parmenian, and ^d *Chrysostome* in 2. *Hom. ad Pop. Antioch.*
and ^e *Ambrose* in his ^e *Apolo. of David*, and ^f *Austin* in his
4. booke *de Civ. D. cap. 33.* and *Pope Gregorie the first* in an
epistle of his to *Mauritius the Emperour*, do all stand very
effectually for the imperiall authority of kings *immediate-
ly derived from God.*

How this point hath beene mainetained for these last
500 yeares by *Venericus Vercellensis* in his booke *de unitate
Ecclesie conservanda*; by the *Leodienses* in their epistle a-
gainst *Paschalis the second*; by *Parrhisius* in his treatise *de*

ut hominem à Deo secundum, & quicquid est, à Deo consecutum, & solo Deo minorem.
Hoc & ipse volet. Sic enim omnibus major est, dum solo vero deo minor est. Et Apologēt.
cont. gent. cap. 30. Sciunt [Imperatores] quis illis dederit imperium, sciunt quā homines,
quis & animam. Sentiunt enim Deum esse solum, in cuius solius potestate sunt, à quo sunt
secundi, post quem primi, ante omnes & super omnes deos. Quid-ni? Cum super omnes
homines qui ubiq; vivunt, & mortuis antistat. • Super Imperatorem non[est] nisi so-
lus Deus qui fecit Imperatorem. • Læsus est [Imperator] qui non habet parem ullum
super terram, summitas & caput omnium super terram hominum. • Cap. 4. Qui tenen-
tur legibus, audēt suū negare peccatum, dedignantur rogare indulgentiam, quam pe-
tebat [Rex David] qui nullis legibus tenebatur humanis, & ibid. cap. 10. Rex utique erat,
nullis ipse legibus tenebatur, quia liberi sunt reges à vinculis delictorum. Neq; enim ul-
lis ad pœnam vocantur legibus tuti imperij potestate. Homini ergo non peccavit cui non
tenebatur obnoxius. • Deus igitur ille felicitatis autor & dator, quia solus est verus
Deus; ipse dat regna terrena & bonis & malis, &c. • Lib. 2. cap. 100. indict. 11. *Mauritio*
Augusto; Ego verò hæc Dominis meis loquens, quid sum nisi pulvis & vermis. Sed tamē
quia contra autorem omnium Deum hanc intendere constitutionem sentio, Dominis ta-
cere non possum. Ad hoc enim potestas super omnes homines Dominorum meorum pie-
tati cœlitus data est, ut qui bona appetunt adjuventur, &c.

potestate regia & papali; by *Babenbergius*, by *Dantes*, by *Cusanus*, by *Theodoricus de Niem*, by *Franciscus de Zabarellis*, and others, they, who haue perused that profitable volume set out by *Simon Schar dius* concerning *Imperiall* Iurisdiction, authority, and præeminence, cannot but see. And how it is in this our age vpholden against all gainesayers, not only here a line and there a line, but booke vpon booke published by the now-Mirroure of kings, by our Bishops, & by others (eminent for their learning) as well within this land, as without, shall make it well knowne to the childre that are yet vnborne: who in their day (moued by the same evidence of Gods word, whereby wee are moved) shall ioine their assent to ours, & teach their children also, that *Kings doe hold their kingdoms immediately from God*. You haue my doctrine.

It may serue to check that man of sinne who intrudes himselfe into Gods right, and takes vpon him the Sovereigntie over all kings and people; and claimes absolute and vncontrolcable autoritie, to giue & to take away (*imperia, regna, principatus, & quicquid habere mortales possunt*) to giue and to take away empires, kingdoms, principalities, and whatsoever mortall men can possesse or haue. This was the expresse challenge of *Pope Gregory* the 7. in his execration against the Emperour *Henry* the 4. as it is set downe by *Platina* in that Popes life. Were his successors lesse arrogant? I suppose not. See but the Bull of *Pope Alexander* the *Sixt*, containing his donation of the west Indies to *Ferdinandus* king of Castell and Leon, and to *Isabella* his Queene: we *de nostra mera liberalitate*, of our meere liberalitie, and of the fulnesse of our Apostolicall power, doe giue vnto you, your heires, & successors, *kings of Castell, and Leon* for ever, all *Ilands* and *firme lands*

detected or to be detected from one hundred leagues beyond the *Acores* to wards the west and south, together with all their dominions, citties, castles, places, farmes, rightes, iurisdictions, appurtenances whatsoever. This was a largesse so transcendent for the vanitie thereof, that (as *Benzo* writeth) Jan infidell king *Atabaliba*, king of *Peru* could by the cie of reason discover it, and giue it this censure, *Pontificem insigniter fatuum, & impudentem esse, eo facile prodi, quod aliena tam liberaliter largiatur*: that the Pope was passing foolish & impudent, so liberally to giue that which was none of his owne. A like vanitie did *Sanctius* brother to the king of Spaine, and elect Generall for the warre against the Saracens of *Egypt*, taxe in another Bishop of Rome, as *Petrarch* affirmeth. The bishop of Rome caused it to be proclaimed in his consistory; that hee bestowed the kingdome of *Egypt* vpon *Sanctius*. *Sanctius* vnderstanding by his interpreter this favour, for requitall commanded that the Pope should by and by be proclaimed *Great Caliph of Baldach*. So perfumed he the sonne of pride with his owne smoke; for he knew full well that the Pope could no more make him a King, then he could the Pope a *Caliph*. But Popes, and Popish Divines, and Carriists, and all Clawbackes of that See, maintaining that the Pope hath even *iure divino*, by the law of God, so large and faire a patrimonie, as is the Monarchie, and Soveraigntie over the whole world, in all causes, both *Civill* & *Ecclesiasticall*, they all stand convicted of falshood through the truth of this sacred doctrine; Kings doe hold their kingdomes immediately from God.

Immediately from God? Let then the honour be Gods; and let our hearts be powred out to giue due thanks to him for placing over vs our Gracious King, King *JAMES*:
of

Hist. Nov.
orb. l. 3, c. 3, p.
281.

De reb. Me-
morand. lib. 2
tract. 3, c. 22.

of whom we may as truly say as the Israelites did of their David, *וְהוּא בֵּרַךְ אֶתְּךָ לְעוֹלָם*. Thou hast set him blessings for ever. Aged Leontius Bishop of Antioch (as it is recorded by Sozomen Eccles. hist. lib. 3. c. * 20.) pointing to his gray and white haire, said vnto some that were present with him, *καὶ οὗτος ὁ χίτωνας λευκοῦς, πολλὰς ἔχει πάλαι.* when this (now is melted, much mire will follow: he meant sedition and trouble. But God hath done better by vs. The white snowie haire of our late aged Sovereigne were in her full time dissolved. But God his wonderfull providence, contrarie to the desires and expectation of many, so ordered matters then, that no trouble followed. The Lord left vs not as sheep without a shepheard. *οὐκ ἐλείπετε ὡς πρόβατα ἀφ' ὧν οὐκ ἔστι ποιμήν:* we are the same sheep still to be lead forth to the waters of comfort, though there be another shepheard. The Lord did set King IAMES to be vnto vs blessings for ever: blessings temporall and spirituall. Temporall; for through him wee are delivered from all feare of forraine enemies, & iudgement, and iustice are executed to vs for the quiet of vs all. And spirituall; for the worship of God is every where within his dominions promoted according to the word of truth. And this blessing is *וְהוּא בֵּרַךְ אֶתְּךָ לְעוֹלָם* for ever: for hereby are we fitted to that eternall inheritance in the highest heavens. I will not now make a panegyricke to extoll his Maiestie for his Clemencie, Equitie, Bountie, Pietie, Learning, Theory, and other kingly parts: the time forbids me, and bids me to conclude. My conclusion shall be no other, than a prayer for his Maiestie, that God would be pleased to giue him *vitam longam, regnum prosperum, prolem felicem, vitam eternam*, a long life, a prosperous raigne, a happy progeny in this world, and in the world to come life eternall.

* In versione Christophoroni, & Grynni, cap. 19.

* Numantius ad Scipionē apud Plutarch. Apophtheg. Rom.

Holy Lord, stablish the good worke, that thou hast wrought in him: visite him as thou diddest *Moses* in the bush, *Ioshua* in the battell, *Gedeon* in the field, *Samuel* in the temple. Be thou vnto him in his counsell wisdom, and in all his waies his *rocke*, his *fortresse*, his *deliverer*, his *God*, his *strength*, that the hand of violence, of rebellion, of treason touch him not. So shall we vnder his government lead a quiet, and a peaceable life in all godlinesse and honestie: wherein whē we shal haue finished our race with cōfidence we looke to be delivered from this bondage of corruption into the glorious libertie of the sonnes of God; at what time our vile bodies shall be changed, & shalbe fashioned like vnto the glorious body of our Lord & Saviour Iesus Christ. Even so bee it blessed Father, for the same Iesus Christ his sake, to whom with thee in the vnitie of the holy Spirit be ascribed all praise and power, might & maiestie, dignitie, and dominion for evermore. *Amen.*

FINIS.



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